

# Little Brattle.

OR, A  
Familiar DISCOURSE  
ON THE  
PERSONS

I, Thou, He or She. We, Ye  
or You, and They.

DESIGNE



For the Use and Benefit of the Youth  
of the People called **QUAKERS**,  
Who have not had the Opportunity of Learn-  
ing a Grammar.

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*By a* **LOVER of TRUTH.**

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*Obsequium Amicos, Veritas Odium, parit.*

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**L O N D O N :**

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Domestic Economy

Practical and Theoretical

PERKINS

A. THOMAS, Author of 'The Art of Living'

and 'The Art of Dying'

in two volumes

For the Use of the People of the United States

and for the People of Great Britain

and of the Empire of India

By A. THOMAS

Author of 'The Art of Living'

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I, Thou, He or She. We, Ye,  
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**B**EFORE I enter upon my intended Discourse, I shall give my little Reader some short Account of myself.

I was born of honest Parents in the County of *Gloucester*, and my Father when I was a Boy, put me to School under the Care of an ingenious good natur'd diligent Master, a Graduate of the University of *Cambridge*, under whom I studied the *Latin* Tongue, and made as great a Progress as any of my Equals.

After this, my Father's Affairs requiring my Attendance at home; was soon attack'd for my using what I had learn'd at School, and I remember very well I was set upon by a stiff Presbyterian, who said, calling me by Name, Why do you use Thou and Thee, for, said he, we never use Thou to any Body but Beggars, or those we are angry with.

Ay, said I, *Aaron*, which was his Name, Pray among whom do you reckon Almighty God? Among the Beggars, or are you angry with him when you say your Prayers, for all Men say Thou to God in Prayer; he made me no Answer.

Afterwards I was drinking a Mug of Ale with a pleasant Companion, and he out of Friendship ask'd me why I said Thou and Thee to Men; I asked him, Which was the best Language? he readily answer'd, You: Then, said I, ought not we to give God the best of all Things? he answer'd, Yes: Then I reply'd, Why don't you say You to God in your Prayers, meaning publick Prayers? I heard no more of it.

These Men and I were very good Friends. Our ancient Worthies, such as the ever memorable *George Fox*, *Edward Burroughs*, *Samuel Fisber*, and *Leonard Fell*, and that able, learned, and ingenious Mi-

Minister of the Gospel, a compleat Gentleman, *William Penn*, Esq; Proprietor and Governor of *Pensylvania*; with whom I lived some Years, as Secretary and Steward, has in his Book called, *No Cross, no Crown*, very prettily and merrily touch'd hereon, to which I refer my Reader; by whose prudent OEconomy, and Skill in Government, he rais'd *Pensylvania* to a greater Height than any Subject in *Europe* could have done in so short a Time: And the yearly Meetings Epistles have often recommended to us the Use of the plain Language. Query, What is meant by plain Language? Answer, Plain Language is plain and open Truth, *Such as the I Am, the Great Jehovah, Almighty God, Creator of Heaven and Earth*, spoke to *Moses*, whom he was graciously pleas'd to call his Servant, a very great Character to a Mortal, who was the meekest Man living in his Day, as well as the greatest General in the whole World. He said in the 18th Chapter of *Deuteronomy*, and 15th and 18th Verses, *The Lord thy God will raise up unto thee a Prophet from the Midst of thee, of thy Brethren like unto me, unto him ye shall hearken*, meaning our blessed Saviour *Jesus Christ*. Read the 20th Chapter of *Exodus*, and mind the Language there, Ver. 3. *Thou shalt have no other Gods before me*, and so on to the 13th Verse, *Thou shalt not kill*; 14, *Thou shalt not commit Adultery*; 15, *Thou shalt not steal*: Read the Chapter throughout, and observe the Language of Almighty God to his  
then

then chosen People. The Word Ye or You might have been used here without any Impropriety of Speech, as spoken to many; but it was the Pleasure of the Divinity to make Use of the Word Thou, as speaking individually to every one.

Peruse the 19th Chapter of *Leviticus*, and there thou wilt find a Repetition of several Laws, with some new Ones added, as in the 19th Verse, *Ye shall keep my Statutes: Thou shalt not let thy Cattle gender with a diverse kind: Thou shalt not sow thy Field with mingled Seed, nether shall a Garment mingled with Linnen and Woollen come upon Thee.* They were not to wear a Linsey Woolsey Garment, nor to speak a Linsey Woolsey Language.

Our Blessed Saviour, when talking with the Woman of *Samaria* at *Jacob's Well*, said unto her in the 4th Chapter of *John* the Evangelist and 10th Verse, *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living Water.* Verse 18. *For thou hast had five Husbands, and he whom thou now hast is not thy Husband: in that said'st thou truly.* JESUS said unto the Mother of *Zebedee's Children*, *What wilt Thou?* And He told *Peter*, *Verily I say unto thee, that this Night, before the Cock crows, Thou shalt deny me thrice.* Read the Scriptures, and there thou wilt

wilt see the Language of GOD, of CHRIST, and his Apostles; the Prophets, and all the holy Men of GOD.

The Church of *England* and the Roman Catholics in their Prayer Books, use always the Word Thou to God, and is Mankind dwindled down to such a Degree of foolish Squeamishness, that they will not bear such Language from their fellow Creatures as they give to God. *Nathan* the Prophet told King *David*, *Thou art the Man*: And the Voice from Heaven to *Peter*, as mentioned in the 10th Chapter of the Acts of the Apostles, and 15th Verse, said, *What God hath cleansed, that call not Thou common*; 'twas not said, call not thee common, nor call not you common, but call not Thou common.

I think it necessary to take a Peep into the Accidence of the *Oxford* Latin Grammar, and to tell you my young Friend, for whose Sake I wrote this Discourse; That there are two Numbers, the Singular and the Plural; the Singular Number speaketh but of one, as a Book, an Eye; the Plural Number speaketh of more than one, as Books, Eyes. There are three Genders in *English*; the Masculine, the Feminine, and the Neuter; the Masculine Gender denotes the Male-kind, and is known by the Word He; the Feminine Gender denotes the Female-kind, and is known by the Word

Word She ; the Neuter denotes neither Male nor Female, and is known by the Word it. There are four Parts of Speech in *English*, or four different Sorts of Words ; that is, a Noun Substantive, a Noun Adjective, a Verb, and a Particle.

Well Friend, stop a little, and give me Leave to ask thee one Question: With all my Heart ; Doth not the Latin Grammar mention eight Parts of Speech ? Yes, The Latin and Greek Grammars do both mention eight Parts of Speech ; but in English they are all comprehended in four : For the four last Parts of Speech in the Latin Grammar, are comprehended in English under the Name of Particle : And as to the Pronoun and Participle, I shall have no Occasion to take Notice of, for they are all either Substantives or Adjectives. So there are but four Sorts of Words or Parts of Speech in English, for whatsoever is in the World is either a Thing, or the Manner or Quality of a Thing ; the Action of Things or the Manner or Circumstance of Action. The Things themselves are expressed by Substantives ; the Manner or Quality of Things by Adjectives ; the Actions of Things or Men by Verbs ; and the Manner of the Action by Particles.

How shall I know or distinguish these four Sorts of Words called Parts of Speech, the one from the other ? Answer, I will tell thee how they may

may be known and distinguished the one from the other : Any Word that one can put *a*, *an*, or *the* before it, in good Sense, is a Noun Substantive, as a Book, an Eye, the Table. The Letter *s*, or *es*, added to a Substantive of the Singular Number makes it a Plural, as a Book, Books ; an Eye, Eyes ; a Table, Tables ; a Church, Churches.

Note, if a Substantive begins with a Consonant, then put *a* or *the* before it ; but if the Substantive begins with a Vowel, then *an* suits it best, as an Ear. There are some Substantives of the Singular Number that form their Plurals otherwise, as a Foot makes Feet ; a Tooth makes Teeth ; Life makes Lives ; Knife makes Knives ; Wife makes Wives ; Ox, Oxen ; Child, Children ; Man, Men ; Woman, Women ; Goose, Geese ; Mouse, Mice ; Louse, Lice ; a Cow, Kine or Cows. The Words Sheep and Swine are both Singular and Plural.

How shall I know a Noun Adjective ? Answer, I will tell thee how thou may'st know a Noun Adjective. Any Word that one can put the Words Thing or Man after it, in good Sense, is a Noun Adjective. As the Word good is a Noun Adjective : Because I can say, a good Thing, a good Man. Adjectives are said to be compared. Adjectives, whose Signification may increase or be diminished, may form Comparison. It is usually  
B said,

said, There be Three Degrees of Comparifon ; the Positive, the Comparative, and the Superlative. A Degree fignifies a Step. The Positive Degree (if it be a Degree) is as it were the Ground Floor, or Pavement, on which I put my Foot firft, as in the Word High. The Comparative Degree fomething exceedeth its Positive in Signification, as higher, or more high ; and is formed or made in *Engliſh* by adding the Termination or Syllable *er* to the Positive, as high, higher, or more high ; hard, harder, or more hard. The Superlative exceedeth its Positive in the higheſt Degree, as high, higheſt or moſt high ; hard, hardeſt or very hard : If more be added to the Positive, it becomes a Comparative ; or if moſt, very or exceeding, or ſuch like be added to the Positive, it makes it a Superlative. There be ſome irregular Adjectives that will not be confin'd to this Rule ; as good, bad, little, much. Theſe are formed thus : As good, better, beſt, not gooder ; little, leſs, leaſt, not littler ; bad, worſe, worſt, not badder ; much, more, moſt.

Before I come to the third Part of Speech, called a Verb, I ſhall ſhew my young Friend how to vary a Subſtantive through the ſeveral Caſes, which is called Declining. And muſt tell him or her, that there are fix Caſes, Singularly and Plurally, that is in the Singular and Plural Numbers ; to wit, the Nominative, the Genitive, the Dative,

Dative, the Accusative, the Vocative, and the Ablative.

The Nominative Case cometh before the Verb, and answereth to this Question, *Who* or *What*; as, the Master teacheth. Here the Word *Master* is the Nominative Case to the Verb *teacheth*.

The Genitive Case is known by the Word *of*, and answereth to this Question, *Of whom*, *of which*, *of what*, *whose* or *whereof*; as, the Love of God. Here *of God* is the Genitive Case.

The Dative is known by these Tokens *To* or *For*; and answereth to this Question, *To whom*, or *to what*; as, I give a Book to *Robert*. Here *Robert* is the Dative Case.

The Accusative Case followeth the Verb, and answereth to this Question, *Whom* or *What*; as, I love God. Here *God* is the Accusative Case.

The Vocative Case is known by Calling, or Speaking to; as *O Boy*.

The Ablative Case is often used with Particles serving to that Case; as, by Fear, with Love. Also *in*, *through*, *from*, and *than*, after the Comparative Degree, are Signs of the Ablative Case.

A Verb Personal agrees with its Nominative Case in Number and Person.

I shall next decline the first Person Singular I.

Singular.		Plural.	
The Nominative	<i>I</i>	Nominative	<i>We</i>
Genitive	<i>Of me</i>	Genitive	<i>Of us</i>
Dative	<i>To me</i>	Dative	<i>To us</i>
Accusative	<i>Me</i>	Accusative	<i>Us</i>
Vocative	wanting	Vocative	wanting
Ablative	<i>By me</i>	Ablative	<i>By us.</i>

The Second Person *Thou*.

Singular.		Plural.	
Nominative	<i>Thou</i>	Nominative	<i>Ye or You</i>
Genitive	<i>Of thee</i>	Genitive	<i>Of you</i>
Dative	<i>To thee</i>	Dative	<i>To you</i>
Accusative	<i>Thee</i>	Accusative	<i>You</i>
Vocative	<i>O thou</i>	Vocative	<i>O ye or you</i>
Ablative	<i>By thee</i>	Ablative	<i>By you.</i>

The Third Person *He* and *She*.

Singular.		Plural.	
Nominative	<i>He</i>	Nominative	<i>They</i>
Genitive	<i>Of him</i>	Genitive	<i>Of them</i>
			Dative

Dative	<i>To him</i>	Dative	<i>To them</i>
Accusative	<i>Him</i>	Accusative	<i>Them</i>
Vocative	wanting	Vocative	wanting, that is no Vocative Case.
Ablative	<i>By him</i>	Ablative	<i>By them.</i>
Nominative	<i>She</i>		
Genitive	<i>Of her</i>	Note.	<i>He and She are</i>
Dative	<i>To her</i>		<i>the very same in the</i>
Accusative	<i>Her</i>		<i>Plural Number; and</i>
Vocative	wanting		<i>that Adjectives are not</i>
Ablative	<i>By her.</i>		<i>declined.</i>

The Adjective is said to agree with its Substantive in Case, Gender and Number; but as the Adjectives are not declined, that is, not varied in their Endings, nor the Substantives other than what I have shewn before, there will be no Puzzle herein: for I can say a good Man, a good Woman, and a good Kingdom. Here the first *good* is of the Masculine Gender, the second *good* of the Feminine Gender, and the third *good* of the Neuter Gender; and so of the rest.

I come now to the third Part of Speech, called a Verb. What is a Verb? Answer. A Verb is a Part of Speech, declined with Mood and Tense, and betokeneth Doing, as *I teach*; or Suffering, as *I am taught*; or Being, as *I am*.

Of

Of Verbs, such as have Persons are called Personals, as *I teach, thou writest*: and such as have no Persons are called Impersonals, as *it becometh*. Of Verbs Personals there are three Kinds, Active, Passive, and Neuter.

A Verb Active is that which denotes the Action or Doing of it's Subject or Nominative Case, and admits after it in good Sense an Accusative of the Object, or Thing it acts upon. As for Example, *I teach thee, I teach him, I teach her*; but if I say, *I teach thou, I teach he, I teach she*, it is Nonsense; because these are Nominatives, not Accusatives. A Verb Active may always be made a Passive, as *I am taught*.

Every Verb that admits the Auxiliaries or helping Verbs *do*, or *did* before it, in good Sense is a Verb Active; as *I read* or *do read*.

There are three Sorts of Nominatives called in Grammar three Persons Singularly and Plurally.

Of the first Person Singular is only one Nominative Singular *I*.

Of the second Person Singular is only one Nominative Singular *Thou*.

*He, She, and It*, and every other Nominative  
Sin-

Singular is of the third Person Singular, except *I* and *Thou*.

Of the first Person Plural is only one Nominative Plural *We*.

Of the second Person Plural is only one Nominative Plural, *Ye* or *You*.

*They*, and every other Nominative Plural, is of the third Person Plural, except *We*, and *Ye* or *You*.

The Persons of Verbs consist in their various Terminations, accommodated to the Nominatives of the several Persons.

A Verb Passive is that which denotes the Passion or Suffering of it's Subject, or Nominative Case, and has always some Tense of the auxiliary Verb *am* before it ; as *I am called, thou art beaten* ; and it may always be made an Active, as *I call, thou beatest*.

A Verb Neuter is that which is neither Active nor Passive ; as the Verbs *Am, may, can, &c.*

In Active *English* Verbs the first Person Singular, and the first, second and third Persons Plural, are alike ; the second Person Singular usually ends  
in

in *est*, the third Person Singular usually ends in *eth*, *s*, or *es*, as the Necessity of Pronuntiation requires it; as *I teach*, *we teach*, *ye teach*, *they teach*, *thou teachest*, *he teacheth*, or *teaches*.

A Verb, in Respect of it's Mood or Manner of Expression, is distinguished by the Names of Indicative, Imperative, Subjunctive and Infinitive Moods.

A Verb is of the Indicative Mood, when it affirms, or denies, or asks a Question. The Verb alone affirms, as *I call* or *do call*; it denies with the Negative Particle *not* after it, or rather after its Auxiliary or helping Verb, as *I call not*, or *I do not call*: When a Question is asked, the Nominative comes after the Verb, or after its Auxiliary; as *callest thou*, or *dost thou call*.

The Imperative Mood biddeth or commandeth, as *Love thou*, and then the Nominative Case comes after the Verb, or after its Auxiliary; as *call thou*, or *do thou call*. The Imperative wants the first Person Singular; because n'one can command, or intreat himself.

The Subjunctive Mood hath evermore some Particle joined with it, which the Latin Grammarians call a Conjunction; as *when I called*: And it is called the Subjunctive Mood, because it dependeth upon another Verb in the same Sentence,

tence, either going before, or coming after ; as *when I called I was not heard.*

The Infinitive Mood signifies *to do, to suffer, or to be* ; and hath neither Number, nor Person, nor Nominative Case before it, and is known commonly by this Sign *To*, as *to call*. Also when two Verbs come together, without any Nominative Case between them, then the latter shall be the Infinitive Mood ; as *I desire to learn*.

There be five Tenses or Times ; the Present Tense, the Preterimperfect, the Preterperfect, the Preterpluperfect, and the Future Tense.

The Present Tense is the Time that now is passing, and is known by it's Auxiliaries, or helping Verbs, called the Signs of the Tenses : of whom are *do, dost, doth or does ; Am, art, is, are*. As *I do call, thou dost call, he doth or does call, we do call, ye do call, they do call ; I am calling, thou art calling, &c.*

The Preterimperfect Tense is the Time that was then passing ; and hath for it's Auxiliaries, or Signs, *did, did'st, was, wast, wert, were*. As *I did call, thou did'st call, he did call, we did call, ye did call, they did call ; I was calling, thou wast calling, he was calling, &c.*

The Preterperfect Tense is the Time perfectly past; and hath for its Auxiliaries, or Signs, *have, hast, has, hath*. As *I have called, thou hast called, he has, or he hath called, we have called, ye have called, they have called*.

The Preterpluperfect Tense is the Time more than perfectly past; and has for its Auxiliaries, or Signs, *had, hadst*: As *I had called, thou hadst called, he had called, we had called, ye had called, they had called*.

The Future Tense is the Time to come; and hath for its Auxiliaries, or Signs, *shall, shalt, will, wilt*: As *I shall call, thou shalt call, he shall call, we will call, ye will call, they will call*.

When a Verb has the Particle *That*, or some other Particle before it, then it is called the Subjunctive Mood: And the Auxiliaries of the Present Tense are, *may, mayst, or can, canst*; of the Imperfect Tense, *might, would, should, ought, or could*; of the Perfect Tense, *might, would, should, or ought to have*; of the Pluperfect Tense, *might would, should, or ought to have had*; of the Future Tense, *shall have, may or can hereafter*. As for Example, that *I may call, that I might call, that I might have called, that I might have had called, that I shall have called hereafter*.

The Auxiliaries of the Imperative Mood are *do*, or *be*: As *do thou call, be thou called*.

When the Auxiliaries have not another Verb after them, they are not then Auxiliaries, but absolute Verbs; except *shall, shalt*. When *may* or *might* has not any Particle before it, it is not an Auxiliary, but an absolute Verb.

*Shall* in the first Person barely foretels; in the second and third Persons it promises or threatens.

*Will* in the first Person promises or threatens; in the second and third Persons it barely foretells.

The Present Tense, the Preter Tense of the Indicative, and the Imperative Mood, can be express'd without an Auxiliary. As in the Present Tense, *I see*; Imperfect, *I saw*; in the Imperative Mood, *see thou*.

I am now about to shew my young Friend, how to decline a Verb in *English*; having said before, That a Verb was declined with Mood and Tense. And shall begin with the Verb Neuter *Am*, which is also called an Auxiliary or helping Verb.

## *The Indicative Mood.*

Present Tense Singular, *I am, thou art, he is.*  
Plural, *We are, ye or you are, they are.*

Imperfect Tense Singular: *I was, thou wast, he was.* Plural, *We were, ye were, they were.*

Perfect Tense Singular: *I have been, thou hast been, he hath or has been.* Plural, *We have been, ye or you have been, they have been.*

Pluperfect Tense Singular: *I had been, thou hadst been, he had been.* Plural, *We had been, ye or you had been, they had been.*

Future Tense Singular: *I shall or will be, thou shalt or wilt be, he shall or will be.* Plural, *We shall or will be, ye or you shall or will be, they shall or will be.*

## *The Imperative Mood.*

Present Tense Singular: *Be thou, be he, or let him be.* Plural, *Be we, or let us be, be ye, be they or let them be.*

## The Subjunctive Mood.

With the Particle *that* before it.

Present Tense Singular: That *I may or can be*, that *thou mayest or canst be*, that *he may or can be*. Plural, That *we may or can be*, that *ye or you may or can be*, that *they may or can be*.

Imperfect Tense Singular: That *I might or could be*, that *thou mightest or couldst be*, that *he might or could be*. Plural, That *we might or could be*, that *ye or you might or could be*, that *they might or could be*.

Perfect Tense Singular: That *I might, could, should or ought to have been*, that *thou mightest, couldst, shouldest or oughtest to have been*, that *he might, could, should or ought to have been*. The Plural Number is the same as the first Person Singular, as was said before, except changing the Persons, *We, ye or you*, and *they*.

Pluperfect Tense Singular: That *I might, could, should or ought to have had been*, that *thou mightest, couldst, shouldest or oughtest to have had been*, that *he might, could, should or ought to have had been*. Plural, That *we might, could, should or ought to have had been*, that *ye or you, that they, &c.* as before.

Future

Future Tense Singular: That *I may* or *can be hereafter*, that *thou may'st* or *can'st be hereafter*, that *he may* or *can be hereafter*. Plural, That *we may* or *can be hereafter*, that *ye or you may* or *can be hereafter*, that *they may* or *can be hereafter*.

*Note.* In the second Person Singular of the before going Verbs, where the Words are written at length, the same may be abbreviated or short'ned by leaving out the *e*, and putting an Apostrophe in the Room thereof, and then they will be no longer Diffyllables or Words of two Syllables, but Monosyllables or Words of one Syllable: As *mightest*, *might'st*, *couldst*, *could'st*; and so of the rest.

## *The Infinitive Mood.*

Present and Preterimperfect Tense. *To be.*

Preterperfect and Preterpluperfect Tense. *To have* or *had been.*

Future Tense. *To be hereafter.*

I shall next shew my young Friend, how to decline or vary a regular active Verb in *English*, and shall make Use of the regular Verb *Love* for my Example,

*The*

## *The Indicative Mood.*

Present Tense Singular: *I love or do love, thou lovest or dost love, he loveth or doth love.* Plural, *We love or do love, ye love or do love, they love or do love.*

Imperfect Tense Singular: *I loved or did love, thou lovedst or didst love, he loved or did love.* Plural. *We loved or did love, ye loved or did love, they loved or did love.*

Perfect Tense Singular: *I have loved, thou hast loved, he hath loved.* Plural, *We have loved, ye have loved, they have loved.*

Pluperfect Tense Singular: *I had loved, thou hadst loved, he had loved.* Plural, *We had loved, ye had loved, they had loved.*

Future Tense Singular: *I shall or will love, thou shalt or wilt love, he shall or will love.* Plural, *We shall or will love, ye shall or will love, they shall or will love.*

## *The Imperative Mood.*

Present Tense Singular: *Love thou, love he or let him love.* Plural, *Love we or let us love, love ye, love they or let him love.*

*The*

## The Subjunctive Mood.

With the Particle *that* before it.

Present Tense Singular : That *I may or can love*, that *thou may'st or can'st love*, that *he may or can love*. Pluraliter, That *we may or can love*, that *ye may or can love*, that *they may or can love*.

Imperfect Tense Singular : That *I might, could, should, would or ought to love*, that *thou mightest, couldst, shouldest, wouldest or oughtest to love*, that *he might, could, should, would or ought to love*. Plural, That *we might, could, should, would or ought to love*, that *ye might, could, should, would or ought to love*, that *they might, could, should, would or ought to love*.

Perfect Tense Singular : That *I might, could, should, would or ought to have loved*, that *thou might'st, could'st, shouldest, would'st or ought'st to have loved*, that *he might, could, should, would or ought to have loved*. Plural, That *we might, could, should, would or ought to have loved*, that *ye might, could, should, would or ought to have loved*, that *they might, could, should, would or ought to have loved*.

Pluperfect Tense Singular : That *I might, could, should, would or ought to had loved*, that *thou mightest,*

*mightest, couldst, shouldest, wouldest or oughtest to bad loved, that he might, could, should, would or ought to bad loved.* Plural, The three Persons Plural are the same as the first Person Singular, except changing the Persons *We, ye or you, and they.*

The Future Tense Singular : That *I may or can love hereafter, that thou may'st or can'st love hereafter, that he may or can love hereafter.* Plural, That *we may or can love hereafter, that ye may or can love hereafter, that they may or can love hereafter.*

## The Infinitive Mood.

Present and Preterimperfect Tense. *To love.*

Preterperfect and Preterpluperfect Tense. *To have or bad loved.*

Future Tense. *To love hereafter.*

After this Manner all other Regular Verbs are declined. And the Irregular and Defective I took Notice of before.

The Word that comes next before, and the Word that follows next after any of these Verbs, *art, wast, hast, bad'st, shalt, wilt, doest or dost, did'st, may'st, can'st, might'st, could'st, should'st, would'st,*

*would'st, ought'st, or any other Verb of the second Person Singular, must always be the Word Thou, not Thee, nor Ye or You.*

And in the Imperative Mood ; as, *Love thou God, not love thee God ; read thou well, not read thee well ;* and in Interrogative Sentences, that is when a Question is asked, *As wast thou at my House, not wast thee ; lovest thou me, not lovest thee me.*

If the Negative Particle *Not* should happen to come between, it makes no Difference in Respect of the Word *Thou* ; as *Wast not thou at my House, not wast not thee at my House.*

The Word *Thee*, the Accusative Case of *Thou*, never comes next before, or next after any Verb of the second Person Singular.

Well ; I lately heard two Friends talking together, and the one said to the other, *How dost do ?* The other reply'd pretty well, *How dost thee do ?* Did not both these Friends speak the plain Language ? I answer, No. The first Friend spoke the plain Language ; but the other spoke a Linsey Woolsey Language : Such as God's People heretofore were forbidden to wear a Garment of. As thou may'st read in the 19th Chapter of *Leviticus*, and 19th Verse.

Are

Are not the Words *Thee*, and *Ye* or *You* to be used? Yes, In all Cases, except what I just before told thee of: As *I love thee*, *I love you*, speaking to more than one; but to say, *I love thou*, would be wrong, and a Barbarism in Speech.

I now come to my last Part of Speech in *English*, which I call'd a Particle.

What is a Particle? Answer, A Particle is any or every Word that is neither a Substantive, an Adjective, nor a Verb; and comprehends what the Latin Grammarians call Adverbs, Conjunctions, Prepositions and Interjections.

As to Particles, see two Excellent Treatises thereof, the one written by Doctor *Walker*, and the other by Doctor *Willemott*; Both printed in *London*, that in 1670, and this in 1734.

I am not about to write an *English* Grammar, yet I believe, that if my FAMILIAR DISCOURSE be well understood, which contains more than the one half Part of the *English* Grammar, my young Countrey Friends, especially the Female Sex, will have but little Occasion to look into the *Latin* Grammar, unless that Tongue is desired.

Let n'one plead Ignorance, or make an Excuse by saying I was not bred a Scholar, or have not  
learn'd

learn'd the Grammar. Mind only what I have written, and thou wilt find Help enough easily to obtain the End here designed.

I have a Mind to tell my Countrey Friend, what Sort of Words must begin with Capitals or great Letters. To wit, All proper Names of Kingdoms, Countreys, Empires, Provinces, Towns and Villages; and Adjectives derived from them, as *British* from *Britain*, *French* from *France*. All Names of Men and Women. All Names of Arts, Sciences, Trades or Employments, Dignities, Titles of Honour, Days, Months, Winds. The first Word of every Period and Verse. All emphatical or remarkable Words; the first Person Singular *I*, and the Particle *O*. Also Abbreviations, or Letters that stand for Words, as *N. B.* for *Nota bene*, must be written by a Capital.

As all Countrey Friends have not always an Almanack by them, the following Verses will shew the Number of Days in every Month, as they are commonly called, viz.

Thirty Days have *September*,  
*April*, *June*, and *November*;  
*February* hath Twenty-eight alone,  
 And all the rest have Thirty one.  
 Except in Leap Year, that's the Time,  
 When *February* hath Twenty nine.

The

The Prophet *Elijah*, in the 18th Chapter of the first Book of *Kings* and 21st Verse, said to the Children of *Israel*, *How long halt ye between two Opinions? If the Lord be God follow him; but if Baal, then follow him.* Read the Chapter out, and see who was God.

And now my Friend I shall bid thee farewell; wishing thou may'st have as much Pleasure in Reading this Discourse, as I had in Writing it: And if thou finds any Benefit hereby, give God the Glory; who with the Lamb immaculate, through the Holy Spirit, is worthy of all Honour and Glory, World without End. *Amen.*

*F I N I S.*





